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The Hilltop 4-19-1974

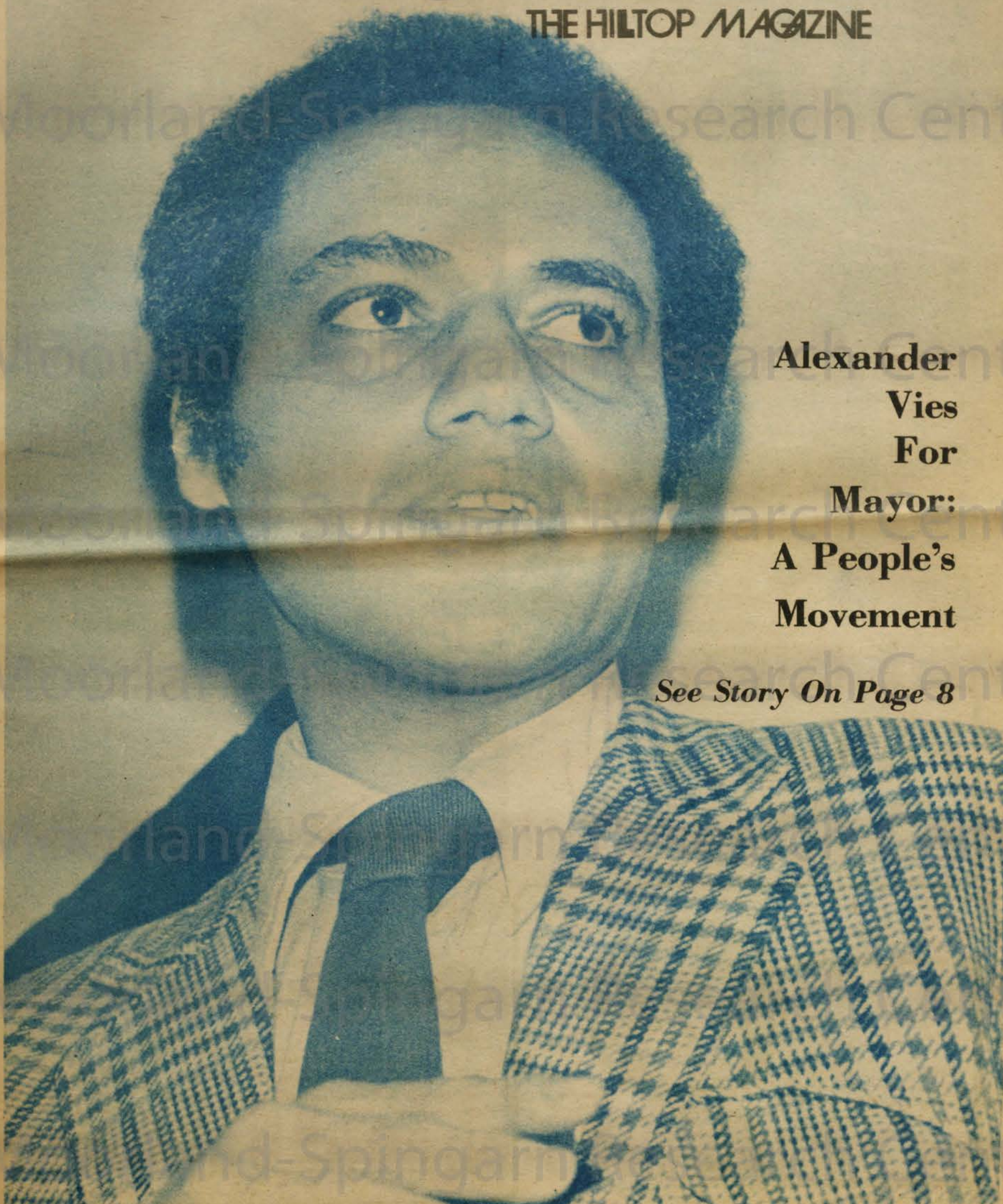
Hilltop Staff

VOLUME 2, NUMBER 2

APRIL 19, 1974

PRIORITY

THE HILTOP MAGAZINE



**Alexander
Vies
For
Mayor:
A People's
Movement**

See Story On Page 8



Editor-in-Chief Geoffrey H. Simmons
 Associate Editor Omar PC Dasent
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 Senior Editor Stephani J. Stokes
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Associate Editor Omar Dasent makes suggestion to PRIORITY Chief Geoff Simmons, as HNS Editor Zeke Mobley looks on.

PRIORITY

This issue of PRIORITY sponsored by the Graduate Student Council.



"Resistance, rejection and defiance on every level, on every front are integral elements of the voyage toward freedom."

-Angela Yvonne Davis

Table of Contents



Cover photograph by Michael Thornton

PAGE	TITLE	AUTHOR
3	Christianity and the Black Man	E. N. Porter
4	Development of Black Theatre	T. G. Cooper
	Via the Black Playwright	
5	Graduate Students Ripped Off	
	by Professional Schools	
5	What is the Graduate Student Council?	
6	The Black Church	Richard Allen
6	Howard Blues	Sharon Jackson
6	Frank Willis - Who's That?	Stephani Stokes
7	PRESIDENT'S MESSAGE	Thomas A. Wright
11	BLACK DYNAMICS	Linus Hoskins
11	On the Matter of the Hilltop	Sharon Jackson
13	Georgetown University Poll Gives Favorable	
	Job Ratings to D.C. Mayor & Delegate	

Christianity and the Black Man

By E.N. Porter
UMHU Episcopal Chaplain

It is encouraged that no one should look here for a systematic presentation of Christianity and the Black Man. This presentation brings together some perspectives which can serve as points of departure for a systematic analysis of what is already being called by some 'an adoption of Christianity as the Black man's religion'. The objective here is to present to the readers the way in which Blacks (Black Africans and Africans in Diaspora) participate in the Christian faith and try to express it while their presence in the universe triggers some degree of exclusiveness and simultaneous contradictions.

In the book *GOD, THE BIBLE AND THE BLACK LIBERATION STRUGGLE*, the author writes: '...It was the Negro who originated not only religion, but Christianity as well. The fact is significant because no matter what some may think about religion, it was the source from which came all our learning, art, science, and culture in general.' Many of us tend to forget, if we ever knew, that all peoples' civilization emanated from the first people of the earth, African people. Most honest historians and archeologist will confirm what the Bible has long indicated, and what we are learning anew at great rapidity today through renewed interest in our past, that the Garden of Eden and the created was and is indigenous to the African scene.

It would be a mistake and an unfortunate phenomenon to view Christianity as an exclusive contribution of the West. But what could be called an exclusive contribution in the realm of Christianity is the institutionalization of the Christian concept into Western civilization as we know it today. In this way orthodox Christianity became contaminated as it involved itself with other institutions and compromised the basic intent of its orthodoxy. This fact is confirmed repeatedly as the history of Christianity is reviewed. Constantine permitted the institutionalization of the Christian Church in 312 A.D. With the passing of the Edict of Milan, '...The Christian Church then entered upon a new phase of its history. For three centuries the Christian faith had been among the 'illicit religions'; it had always been to some extent unpopular; and the shadow of persecution had lain over it. By this decree Constantine removed the ban, and for the first time in history the Christian was free to declare his faith openly without fear of a cruel death.' This marked the beginning of an unprecedented growth in the institutionalization of ideals and virtues of orthodox Christianity: love, care, hope-hospitals to heal the sick, Schools to educate the ignorant, Churches to systematically instruct the

faithful in matters of scripture and doctrine, and to proselytize the 'heathen'. The examination of this long courtship, if indeed not marriage, of the Church and Western civilization leaves no doubt as to the departure from orthodoxy. How else could one explain the horrors allowed under the rule of Christian Nations and Civilizations.

There is little doubt in anyone's mind that American Blacks (Diasporians) had little choice in adopting the Western brand of Christianity which is often time mistaken as orthodoxy. Even in adoption while in captivity, that which was taught them by their captors

was reinterpreted to satisfy their spiritual, philosophical, and political needs. It is more convincing than ever, because of our experience with the brand of Christianity that had been prevalent in the Western white churches, that there are two distinctly different mentalities of Christianity: one from the point of view of the oppressed and the other that of the oppressor. Therefore we who have remained within the Church do not condemn the Christianity in its orthodoxy. What we do abhor and condemn is the racist interpretations and institutions that characterize an ever increasing faction of

Christianity. The dichotomy, paradox, and contradictions which Blacks have witnessed are products of the West and are aberrations of orthodoxy. The pain of this deviation is felt not only throughout the Black Christian community, but in the community at large.

Because of the uniqueness, which comes with the fact of reality of our history, and which has refined in the fire of experience of the Black Man, we are in a position to right many wrongs and become instruments in revealing universal truths which are applicable to all men. We want to break through the

contradictions and see Christ. We want to break through ticker-tape balloon liturgy, sounding brass ceremony in all its grandeur, to see His face in the lives of His people, our brothers and sisters. We want to break the seal of the culture and the marriage so that we come eye to eye with Him, seeing ourselves and others. So what I am asserting is that we stand firm and celebrate our freedom which Christ has given us, and press on for selfhood and self determination which have been despoiled through political realities. Then shall we be about the task of reconciling the world unto God.



Development of Black Theatre

Via the Black Playwright

(Excerpts from an essay by T.G. Cooper, *THE BLACK PLAYWRIGHT: THE CRY FOR EVOLUTION-REVOLUTION*.)

One of the most unrewarding experiences for a playwright is to see a play that he has written go unperformed because of the realism of his text, and unfortunately, that is the experience many Black playwrights are receiving today. The rejections come in so many forms that because of hunger, ego and God, many Black playwrights evolve into negotiating playwrights and are immediately capitalized in the pocket of notability. Pathetically, they are referred to as great Black playwrights by their white colleagues. Allan Ginsberg, in his controversial poem, "Howl", told Carl Solomon that these Black playwrights were being destroyed and were nakedly dragging themselves through Negro streets looking for an angry fix.

True Black playwrights, whether they are making it or starving to death, refuse to bastardize their art. Their writings depict the real realism of Black life and implore those elements of ritualistic theatre that can only be found in describing Black people and their culture. In the "River Niger", a play by Joseph Walker, Jeff Williams becomes rebellious only after he realizes the need for self love, as compared to those needs stemming out of a racist society which fostered the dream his father and loved ones had for him. To understand the realism of Mr. Walker is to feel the words of Victor Hugo when in 1827 he said that all the variety of life, and life only, was the model for the stage. He felt the stage should be free to use any form and any style and to present any subject. Victor Hugo saw the crying need for truism a long time ago. Black drama is as old as Africa but very new on our contemporary stage. Black playwrights must use this state of infancy to explore elements of Black life styles.

During the nineteenth century, two important things happened in the theatre: (a) the rise of the minstrel shows, and (b) the efforts of Black actors to combat this deflation of Black dignity. Since the latter is an offspring of the former, it is important to describe how minstrelsy succeeded in embedding one stereotype deeply in the American consciousness.

Minstrelsy, which began in 1828 with Thomas "Daddy" Rice and was brought to the New York stage in 1843 by Daniel Emmett, had a definite form. Seventeen white male performers sat in a half circle on the stage, their faces blackened with burnt cork and their bodies elaborately costumed. At the center of the half circle stood the "straight men" or master of ceremonies. He fed jokes to the seventeen others and was the

focus of their replies. On the side of the straight man were singers and dancers, two of whom were the co-stars, Mr. Tambo and Mr. Bones, so called because of the instruments they played. The "Bones" were like castanets and the "Tambo" was a tambourine. Each performance began with the straight man stating, "Gentlemen be seated." Ballads, comic songs, dialogue and dances followed in quick succession. An example of this frolic is included in the play "Star of the Morning", written by Bort Williams and Loftin Mitchell.

Tams: "Mistah Stafford, (Stafford is the straight man) do darkies go to heaven?"

Stafford: "Now why would you darkies be going to heavens? That's for white folks."

Tams: "We just wanted to know who opens them Pearly Gates for white folks to get inside?"

The original Mr. Stafford would have been the "house nigger" and Tams and Bones, two of the "field slaves." It wasn't unusual for field slaves to poke fun at white masters through the house nigger since he was usually educated and closest to being white.

The play "Star of the Morning", and many others written and performed by Blacks to combat this stereotype of Black people, quickly followed the white minstrel shows. Unfortunately, the Black actors hitched their efforts to the wrong star and were doomed to failure. What they did only destroyed the minstrel form. With the exception of real Black faces, the content - except for a little moryinteracting of characters - remained the same. The Black actors made a valiant attempt to prove themselves human beings, but what came across to their audiences was completely opposite. Though it was comical to laugh at a white man (actor) imitating a Black man, the same did not prove true when a Black imitated himself. Another reason for this failure stemmed from the Black man's non-acceptance in Broadway theatres or in any legitimate theatre house. Black minstrels performed in front of predominately white audiences; whereas Black people would have probably enjoyed the comic relief of laughing at themselves, the theatre was off limits to them.

However, had the story falls, the minstrel show is America's first authentic theatre form. It paved the way for Black performers and Black writers. They now had a medium to dabble in.

The years that produced the minstrels and the years that followed also produced many Black playwrights. The themes they used were along the lines of their white companions and very few of their plays reached beyond the reading stages. In reality the plays said nothing. The characters were Black... but they fringed upon accepted

stereotypes and weak characters. This, of course, was a vain attempt to get their plays produced.

The earliest of plays by Blacks are "The Escape", by William W. Brown, in 1858, and Joseph S. Cotter's "Caleb, The Degenerated", 1903. Sterling Brown, in "The Negro Caravan", described the plays as bad, even for nineteenth century drama. "The Escape", a drama in five acts, is set in Mississippi. It is clearly autobiographical, hitting mainly on the author's remembrances of enslavement. Mr. Brown states in his preface to the play, "The characters were based on real persons... the play, no doubt, abounds in defects, but as I was born in slavery, and never had a day's schooling in my life, I owe the public no apologies for errors." Joseph S. Cotter, the author of "Caleb, The Degenerated", was an attentive listener to the educator, Booker T. Washington, who believed the Black man should cultivate friendly relations with the white man, seek industrial training rather than political power, assured members of the white race that they could rely on eight million Negroes at any time, and reminded the whites that his people had tilled the fields and fields and cleared the forest "without strikes and labor wars". The play by Cotter took its name from Booker T. Washington's beliefs. Perhaps it is well that Brown's "The Escape" and Cotton's "Caleb, The Degenerate" were never produced.

The Black theatre movement made a tremendous breakthrough in the twenties. Black theatres were popping up everywhere. Montgomery Gregory, in 1919, organized the Howard University Players; the Lafayette Theatre in Harlem offered Blacks vaudeville; W.E.B. DuBois founded the Krigwa

Players. In 1928, Jessie Fawcett and others spearheaded the founding of the Harlem Experimental Theatre; the Negro Art Theatre, under the leadership of Adam Clayton Powell, was born at Abyssinia Baptist Church in 1929 and the same year the Dumber Garden Players offered Black drama at St. Mark's Church.

Broadway, on the other hand, only accepted two Black playwrights - Garland Anderson's "Appearances", in 1925 and Wallace Thurman's "Harlem" in 1929. Both were compromises to white commercialism. The plays treaded on no dangerous grounds that would make them lose audiences. "Harlem", for instance, depicted the Black man as a lazy shiftless animal and the Black woman as a prostitute. This concept was readily accepted by the Broadway audiences.

In 1935, Broadway saw its first successful Black playwright in the person of Langston Hughes. Hughes' "Mulatto" changed many attitudes, enjoyed 373 performances on Broadway and marked the first time a Black was tragically heroic in a drama that had its place in the Octoroom Period - a period of fifty years or more, 1850's-1900's - in which white playwrights attempted to convince audiences that it was a Black man's white blood that made him intelligent, if he was considered intelligent at all.

The economic attitudes of America changed with the outbreak of civil disorders in the 50's. Blacks demanded the right to spent dollars in establishments that were termed "public." Broadway was one of the first to recognize the amount of money Blacks could contribute to legitimate theatre. In the early fifties, Broadway answered the call and Louis Peterson's play, "Take a Giant

Step," was a success during the respective seasons of 1953-54 and 1956-57. Here again the subject of the play gained white appreciating and Black cynicism. The protagonist of the play is a teenaged Negro boy, born in a middle-class home, who finds it difficult to be Black. The play offers no solution because there isn't any. The author compromises with the hero's girl loving him the way he is.

It is no wonder then that Black people ignored the legitimate theatre - the theatre ignored them. However, in 1958, Lorraine Hansberry's play "A Raisin In The Sun" saw more Black faces in its audiences than ever before. Hansberry, the daughter of a wealthy Chicago real estate broker, Carl Hansberry, gave Broadway and Black people the emotional, spiritual and historic beauty of Black life. The play ran 530 performances, making it the longest run of a play by a Black playwright since Hughes' "Mulatto."

The Black experience was definitely on Broadway. Black playwrights began to see the crying needs of Black people. Black people began critically analyzing the arts and a Black cultural awareness was becoming predominant. Plays such as Ed Bullins' "In The Wine Time", Derek Walcott's "Dream On Monkey Mountain", James Baldwin's "The Amen Corner", LeRoi Jones' "Dutchman" and Ted Shine's "Contribution" are plays with Black themes by Black playwrights.

A number of these works have reached Broadway, but success was not to be found there. Success was found with the small community theatre in Black communities. This was no unusual. Theatre is supposed to be enjoyed. Whether it is serious drama or comedy, Black people

(continued on page 6)





President Tom Wright, Public Relations Officer Reynold John, Vice President Jon Mikesell, Secretary Pansy Sankies, Treasurer Clint Thompson (missing).

What is the Graduate Student Council?

Graduate students can be found in every nook and cranny of Howard. They are scattered over some 35 departments, working toward advanced degrees in virtually every school of the University. How can a graduate student in Home Economics communicate with a graduate student in Chemistry or History? G.S.C. is the answer.

The Graduate Student Council is the parliamentary government of the students of the Graduate School. One representative to G.S.C. is elected in each department after classes begin each fall. The officers of G.S.C. are elected by the Council.

The Graduate Student Council is a forum to which representatives of the 35 departments of the Graduate School come to discuss matters of mutual concern, and to obtain news and information about the University and the Graduate School. G.S.C. meetings are open to any student in the Graduate School.

Students elected by the Graduate Student Council represent the viewpoint of graduate students on some nine committees of the University, including the Graduate Council and the Council on Academic Affairs.

The G.S.C., jointly with the Graduate Council, resolves academic grievances that cannot be resolved to the student's satisfaction within his department.

Financial resources of G.S.C. are used to support the research and professional activities of students in the Graduate School. This year alone, some seventy-five students have been given grants for research and for attending professional conferences.

G.S.C. supports charitable causes and community and campus projects that enrich the Howard environment. In the past year G.S.C. has supported ten such projects.

G.S.C. sponsors the Gilbert Neal Loan Fund, to which any graduate student may apply for a short term loan (amounts up to \$250) through the Office of Financial Aid. This year G.S.C. increased the fund by \$2000.

G.S.C. is a vehicle for implementing policy changes that benefit all graduate students. One such undertaking this year was to seek the creation of a policy in the Graduate School for student representation at departmental faculty meetings. The Graduate Council has addressed this issue and will vote on a proposal before the end of the school year.

Graduate students are invited to visit the Council office anytime (room 303 Howard Hall). Call us on extensions 7119 or 7120. Ask for Tom (Tom Wright, Pres.), Jon (Jon Mikesell, V.P.), Pansy (Pansy Sankies, Secy.), Clint (Clint Thompson, Treas.), or Reynold (Reynold John, Public Relations).

Graduate Students Ripped Off By Professional Schools

The following letter was written to Dr. Anderson on March 11, and was signed by all the officers of the Graduate Student Council and all the representatives and alternates to the Graduate Student Association from the Graduate School. A meeting of the Graduate Student Council was held the following week to discuss withdrawal from G.S.A. The sentiment of the Council was strongly in favor of salvaging as much of the Grad School's \$18,400 contribution to G.S.A. as possible, and to take steps to prevent the professional schools from ripping off Grad School money in the future. The Council's Executive Committee has repeatedly tried to get this letter published in the Hilltop, but all news of the Great Ripoff of 1974 has been suppressed.

March 11, 1974

Dr. Carl Anderson
Vice-President for Student Affairs
Howard University

Dear Dr. Anderson:

Effective immediately, the Graduate School wishes to announce its decision to withdraw from the Graduate Student Association.

We request that the University no longer designate to G.S.A. any part of the \$12 fee now paid to G.S.A. by students in the Graduate School, but instead deposit these funds in the account of the Graduate Student Council.

We urgently request that you not approve any requisitions drawn on the account of G.S.A. until this matter is cleared up, and that any funds from Graduate School student fees already deposited in the

(continued on page 7)

About Folks

The Black Church

By Richard Allen

Throughout the history of this nation the black church has made a profound effect upon society. The black slave was indoctrinated to Christian values, which came to serve the direct interests of white racism and capitalism. It was to this extent that the black church became a mechanism by which the "slave mentality" flourished in America. The institution promised us a "better life" in heaven, which came to put less emphasis on life on earth. Thus, the black slave did not question his state of oppression in society. This was "keeping in line" to the whims of those in power. But just as this institution came to represent a negative force in society, it also was to emerge as a positive force by representing the greatest aspirations and hopes of our people. The black church partook an activist role in the struggle for freedom, justice, and humanitarian ideals. It strove to the forefront of the black liberation struggle in America.

The black church produced a never ending source of leadership for the masses of our people. The importance of this institution in terms of developing moral, ethical, and righteous leadership in America can be little denied. America, in her racist state might have went even further down the dehumanizing road, had not an institution of this magnitude existed. Indeed, the black church is the best thing that ever happened to America. What other institution in this nation has produced leaders of the caliber of Malcolm X, Dr. Martin Luther King Jr., Richard Allen, Nat Turner, The Honorable Elijah Muhammad, Jessie Jackson, and a host of others? In time of crisis these individuals stood "firm and true" to the black liberation cause, and all too often they paid the ultimate price for such an action, death.

At the core of the greatest human rights struggle in the history of this nation, the black church became our main source of thrust and agitation against the evils of racism. It formed the vanguard that made possible the so-called revolutionary organizations of today be they Black Panther, Cultural Nationalist, or what have you. It was not easy. Dr. Martin Luther King Jr. and the movement were beaten, clubbed, spit on, fire hosed, jailed, wiretapped, and later of course his death. Down dusty southern roads of the backwoods he and others marched in the hope that a white racist society could be changed. But the times were very violent and repressive. The question of society changing remains open to this day.

The black church must go down in history as an institution that made America ask grave questions of conscience. Its mistakes will never overshadow the positive things which have evolved out of the interest that the black church took in you and me. This institution deserves our cherished respect and gratitude. For the black church took a stand during a period of

great political turmoil in America, and the institution continues to wage the battle against the evils of racism, poverty, hunger, and hate. It is to these ends that the black church remains our North Star shining in a sea of racism in America. The eloquence of those black ministers, who in great rhetorical ability delivered us through the human rights struggle, may be never truly measured.

Howard Blues

By Sharon Jackson

It was Good Friday and no classes were scheduled. I was sitting in my room wishing that I was home, but because I had several papers due the following week, I was confined to Howard University.

The weather was getting nicer and I was getting frustrated. The nicer the weather got, the more frustrated I became. Glancing over what I had done, which was nothing, I decided to call it a day.

Suddenly, my thoughts transferred to that of a mischievous child trying to find some devilment to get into. Restless, I got in my car and drove, but nothing exciting happened. Besides, what can one get into by themselves?

Returning to my room, I called an associate. Like myself, my friend was frustrated and felt that a little mischief would resolve things. So together we went searching for something that would satisfy our devilish needs.

You wouldn't believe it, but we ended up in Prince George's County Plaza. A carnival was present and the same idea enter our heads. Like two six year olds, we stormed through that carnival wanting to do and try everything.

We were hoping that no one we knew would see us, as we did not want our actions advertise on campus the following Monday. After awhile we didn't care because we were out to have a good time.

We rode on a ride called the "Umbrella." My eyes remained shut the entire course of the ride. You see, I am afraid of heights, but love the excitement of a ride. A way to compromise my fear and pleasure is to keep my eyes shut because as long as I don't know how high I am, I am fine.

After the ride, we played some games and to our surprise won. I returned with three stuffed animals and a back scratcher.

Seeing that we had ventured into all that we could there, we decided to leave. Upon returning we decided that bowling would top the evening. So again, like two eager kids, we went and tried our skills at bowling. I bowled a pretty good

(continued on page 11)

Black Theatre Via the Black Playwright



(continued from page 4)

want to cry when the feel the need; laugh or sing when the spirit hits them. The formal atmosphere of legitimate theatre posed a restriction, and their normal emotions were withdrawn. A Black theatre in a Black community that houses a silent audience more than likely is giving a bad play. To paraphrase thywords of Raoul Abdul, (using the word Black where he has used Negro) "Some of the young Black playwrights of today, acutely conscious of being Black, may choose to by-pass Broadway. For them, off Broadway offers opportunities, but a more challenging alternative would be the establishment of a professional

working theatre in the Black community."

There are over 150 Black theatres in the United States. This is inclusive of theatres ocollege compuses and amateur theatre groups. In the District of Columbia there are six major Black troupes, including: D.C. Black Repertory Company - Director, Robert Hooks; The Black American Theatre - Director, Paul Allen; Ebony Impromptu - Director, Harry Poe; Howard University Players - Director, T.G. Cooper; Theatre Arts Company - Director, Robert West and Workshops for Careers In The Arts - Directors, Mike Malone and Peggy Cooper. D.C. is meeting the challenge of Raoul Abdul and is fastly becoming the mecca of Black theatre in the country.

What is this challenge? Better still, what is the responsibility of Black art, the Black artist, the playwright? From the minute he approaches the tools of his

trade, the Black dramatist has an inborn responsibility; to experiment with all forms of innovative ideas that will work toward a positive consciousness of Black culture; to reimigrate and celebrate the rituals and life styles of Black people; to provide a forum of debate, discussion and help Black people define their existence; to provide love, based on self acceptance, and to stimulate togetherness, transcending in importance the desire to see a particular piece of art or play performed.

Ossie Davis, author of "Purle Victorious" and nationally known actor, proclaims very loudly that his boss is the Black people - very simply stated but profound in terms of the Black playwright. The Black playwright must achieve mastery of a detached, artistic point of view and reveal the inner stresses and dilemmas of Black people from the psychological standpoint as only he can.

A News Analysis

Frank Wills-Who's That?

By Stephani J. Stokes

On June 17, 1972, in the middle of the night, five men were arrested for burglarizing the Democratic National Committee headquarters in the Watergate Complex in Washington, D.C. The event, which has led to convictions and indictments of high government officials, and even the suspicion of some involvement by the President of the United States, has become the biggest journalism story of the century. In terms of coverage, it dominates the media headlines. Yet, little credit has been given the perso who was responsible for the discovery of the burglars: Frank Wills.

There have been some articles written about Wills, but it is the quality of the pieces, and the lack of consideration by the press in gaining the information, which should be examined.

"There is something obscene about the fact that Frank Wills, the young nightwatchman whose diligence led to the discovery of the Watergate burglary, should be unable to find work," writes columnist William Raspberry (POST, November 6, 1973).

"He and his attorney say his accidental heroism made him too much a political risk for potential employers to take."

Actually, according to Wills' attorney, Dorsey Evans, the guard left his Watergate job for personal reasons, and found another similar job. This did not last long, however, because reporters and others requested so many interviews during work hours that the employer fired him. After that, it was very difficult for him to obtain another job. The Raspberry editorial is one in Wills' favor. He writes that when Wills found himself jobless, he approached the Democratic National Committee. "After all, it was their complex that was being

burglarized."

He (Wills) received nothing but promises. They offered to give him a plaque and a letter of recommendation, but neither materialized.

"Maybe the DNC doesn't suppose it owes Wills anything," he concludes.

Another article, a feature story in JET (May 17, 1973) but Simeon Booker, was described by Attorney Evans as neutral. "It wasn't slanted, didn't hurt, but didn't help his cause."

He added that Frank Wills was not compensated for the interview and photographs which took all day. He was out of a job at the time.

Booker's story does not editorialize. It just tells the Frank Wills tale in chronological order. He writes that Wills found tape over the lock to the garage of the Watergate complex where he worked a 2AM-7AM night shift. Wills thought the burglar might have a gun, and since he was alone in the building with only a can of mace, he called the police. When thypolicemen arrived, they found not one, but five men in the DNC suite.

"Everybody tells me I'm some kind of hero," Wills says (in JET), "but I certainly don't have any hard evidence. I did what I was hired to do, but still I feel a lot of folk don't want to give me credit, that is, a chance to move upward in a job."

TIME Magazine published an article on Wills entitled "The Forgotten Man". It was a very short, three paragraph piece. It quickly summarizes the Wills story, then ends with the statement that the experience was enough to make him want to run for political office himself someday.

He is quoted as having said, "I feel sorry for thypeople who look at Watergate and say its just politics."

TIME seemed to be reaching for an abbreviated (and shallow)

attempt to intellectualize Frank Wills, who probably dreamed of someday being in political office since since childhood, or at least at one time or another, just like any other American does at some time in his life.

These articles were written before Wills decided to hire a lawyer. According to Evans, after the initial Watergate discovery, Wills was solicited heavily for interviews, but got no money for his time. His friends began to rib him for not getting paid, especially after he was fired from his job. One friend suggested he hire an attorney, and recommended Dorsey Evans.

It was after this move that articles about Wills began to appear negative.

"Why is Frank Wills always accompanied by a lawyer?" Raspberry asked in his column recently (POST, March 1, 1974).

He explains that Wills and Evans attended Lincoln Temple United Church of Christ recently for a testimonial in Wills behalf. It was just one of many appearances they make together because Attorney Evans gets 25 percent of whatever Wills makes from personal appearances, interviews, honorariums, etc.

Raspberry observed that it does not matter who sets them up or if someone just sends in a \$5 contribution, Evans gets 25 percent.

Evans said he didn't know why Raspberry wrote the article. "It didn't help anyone, not even Raspberry," he complained.

However, the columnist probably was not looking for any benefits, but merely hitting on a subject to write on.

The POST ran another story on May 9, 1973, by Edward Walsh, which Evans said that Wills felt was unfair. It is entitled "Guard Who 'Broke' Watergate Cashes In" Evans retorted that Wills cashed in on

(continued on page 13)

Alpha Kappa Alpha

Sorority, Inc.

Presents



Congresswoman

Yvonne Brathewaite Burke

April 24,
1974

Browsing Room

Founder's Library

6:30 p.m. to 9 p.m.

Graduate Students Ripped Off

(continued from page 5)

account of G.S.A. this school year be transferred to the account of the Graduate student council.

Further, we request that the Board of Trustees reconsider the new structure of H.U.S.A. in the light of our withdrawal from G.S.A. The flaws in the G.S.A. constitution that have led to our withdrawal are so serious that we feel that the whole idea of a graduate and professional student government needs rethinking.

Our withdrawal from G.S.A. was precipitated by a series of events which ended in a G.S.A. meeting held on March 6, at which the professional schools banded together to raid the treasury of G.S.A. This they succeeded in doing, with the Graduate School footing the bill. Put plain and simply, we were ripped off.

The following are some of our reasons for deciding to leave G.S.A.:

1) We do not believe that the interests of graduate students are in any way served by G.S.A. We were strong supporters of the concept of a graduate and professional student government during the planning stages of G.S.A. G.S.A. was designed to be a vehicle for joint projects that would involve and benefit students of the graduate and professional schools. To this date G.S.A. has no such projects, nor have any been considered. The Graduate School proposed one project, the establishment of a loan fund for students in the graduate and professional schools. Now that all of G.S.A.'s money has been ripped off by the professional schools, the consideration of such a project would be pointless. From the very beginning, the professional schools, particularly the Law School, have treated G.S.A. as a source of funds to be exploited for their own internal projects. The professional schools chose to interpret the G.S.A. constitution to mean that 75% of G.S.A.'s budget was to be used for this purpose, leaving a totally inadequate 25% for the support of H.U.S.A., campus-wide organizations, and projects of G.S.A. During the two months G.S.A. has been in existence, the professional schools have spent all the money, and no joint projects at all have been undertaken.

2) The Graduate School is underrepresented in G.S.A. under the present constitution. The professional schools chose to interpret the constitution to mean that only full-time students were to be counted in determining representation, and took away one of our four representatives at the March 6 meeting.

Dentistry	406	2	203
Graduate	1898	3	632.7
Law	463	2	231.5
Medicine	478	2	239
Religion	70	2	35
Social Work	164	2	82

(Registrar's figures - '73-'74 school year, figures as of Feb. 1, 1974)

The Graduate School would not be so concerned with representation except that the emphasis that the professional schools have placed on the treasury of G.S.A. has made it necessary to protect the student activities fee paid by full-time students in the Graduate School. The number of full-time students in each school is outlined below.

Dentistry	406	404	405
Graduate	861	777	819
Law	449	396	422.5
Medicine	478	476	477
Religion	39	47	43
Social Work	160	89	124.5
			2291

(Registrar's figures as of March 8)

According to the G.S.A. constitution, G.S.A. is to receive \$12 for each full-time student. Based on the above figures, this would come to \$27,492. Since the G.S.A. budget was \$34,448, this leaves \$6,956, or the \$12 contribution of 580 students unaccounted for. The Graduate School would like to have this discrepancy explained.

3) At the G.S.A. meeting of March 6, the professional schools raided the treasury of G.S.A. At an earlier meeting, G.S.A. decided to allocate 75% of its funds to projects proposed by its member councils. This was done because of an error in the G.S.A. constitution. The intent of the original draft of the constitution was that 25% of the \$27 per student to be allocated to each council (\$6.75) would be given to G.S.A. for its own projects. The final draft of the constitution states that only 25% of \$12 allocated directly to G.S.A. (\$3.00) may be used for G.S.A. projects with 75% to be returned to the councils.

Against the repeated objections of the Graduate School, G.S.A. decided to allocate the funds to the councils solely on the basis of the "merits of their proposals," without reference to the population of the school. Budget committee hearings were announced February 25, with hearings scheduled only six days later, March 3. The proposal of the Graduate School, one that would initiate a revenue sharing system that would provide the Student Government of each of the 35 departments in the Graduate School with a small budget, was presented by the President and the Public Relations Officer of the

(continued on page 12)

PRESIDENT'S MESSAGE

By Thomas A. Wright

Graduate education at Howard University is being severely challenged. The enrollment in Graduate School is going down every semester. We must take measures to be sure that the Graduate Program of this great Black University does not go down the drain.

There are several reasons for the decline in enrollment.

1. Competition from other schools that offer large sums of money for Graduate Students to attend their school.

2. The increase in enrollment by Black and minority students into the technical fields. This, of course, is due to the fact that several technical fields pay very good salaries.

3. Overall, there is an increase in unemployment and prices of commodities are high and several parents who could afford to send their children to college in the past simply cannot afford it now.

4. Small Recruitment Budget as compared to other schools.

There are ways of convincing students to come to Howard other than offering them large sums of money. One of the things that impressed me and helped in my choice of Howard as a school was the information given to me by alumni. We should strive for excellence in our studies and go back home, wherever back home is, and work diligently to increase the enrollment of Howard

University at all levels. Our Graduate Program is a very good one with some of the greatest minds available at our disposal. We as Graduate Students should strive to see that the name and reputation of our Graduate School does not falter. We should participate more actively in the recruitment programs.

As graduate students we should be acutely aware of the present-day problems of black people and how we fit in the main-stream of life in this country and the world. We should be aware of the current problems in economics, politics, science, medicine, the arts and accept the challenge of change for a better life for all.

Clifford Alexander

For Mayor Of Washington, D.C.

by geoffrey h. simmons

While looking from the window of Clifford Alexander's law office on 19th Street in the District, one would see many D.C. residents catching buses and making their way through the busy streets of Washington, unaware that upstairs in the Arnold and Porter Law Firm stood a man who felt that D.C. should have a mayor that was a "mayor of D.C. and not a mayor just for the tourist, the Congress, the President, or a mayor for the citizens of the suburbs."

Yet, such a man does exist, and his name is Cliff Alexander, and he plans to run for Mayor in the Democratic primaries.

Many people at Howard and in Washington are cognizant of the fact that Walter Washington will be running for mayor, if and when the referendum is passed, but there are some who would like to know something about the other candidate. Thus, *Priority* magazine decided that it would take this chance to interview the other candidate for mayor: Clifford L. Alexander, Jr.

Mr. Alexander is a Yale Law School graduate.

Mr. Alexander, who happens to teach Howard's Law School, is a *cum laude* graduate from Harvard University in 1955, and Yale's Law School in 1958, where he was president of the Harvard Student Council. From

Assistant District Attorney for New York County, he became Executive Director of the Manhattanville Hamilton Grange Neighborhood Conservation Project. While Director, more than 3,000 housing code violations were corrected. From Executive Director of Harlem Youth Opportunities Unlimited

Mr. Alexander served under President Kennedy.

(HARYOU), he was called to the White House by President John F. Kennedy, to serve as Foreign Affairs Officer of the National Security Council. After serving later as Lyndon Johnson's Deputy Special Assistant and Deputy Special Counsel, Mr.

Chairman of the Equal Employment Opportunities Commission.

Alexander became Chairman of the Equal Employment Opportunities Commission, until fired by Nixon after EEOC increased to 49% the number of Black employees on all levels of the grade scale.

Mr. Alexander is host and co-producer of the television program, "Cliff Alexander - Black on White."

While *Priority* interviewed Mr. Alexander, several issues focusing on the campaign were discussed. The following is the text of the

A People's Movement



Priority-Alexander interview.

Priority: Are the citizens of the District familiar with you?

Alexander: Some do know me and many more are learning where I stand on the issues every day. I have now visited 65 precincts and have met in the homes of many district families for coffee and discussion. I try to meet the



Alexander; to solve the fundamental problems of the city.



citizens by walking and chatting with them in their neighborhoods.

Priority: Do these people remember you when you leave?

Alexander: Yes, many fill out volunteer cards and pledge their support for my mayoral campaign. I feel they remember me because I ask for their input on issues affecting them as D.C. residents, and because we can continue to take our campaign to the people.

Priority: What do you think about the endorsement by some Black ministers for Walter Washington?

Alexander: I met with the Baptist Ministers Alliance and found that I was accepted. Yet, Mayor Wash-



ington has never met with them. I feel that both sides should have a say. Each person has a right to choose the person of their choice, and I feel that this is what will happen.

Priority: Is it true that Walter Fauntroy will use his supporters to help your campaign?

Alexander: I hope to get his support, but his people may not automatically support my campaign. My programs are people programs and they must be directed to all of the people of Washington, D.C., in every ward and every precinct.

Priority: Where is your support?

Alexander: It seems as though we have been getting support and volunteers from all 8 wards. There are about 600-700 volunteers that have joined, what looks like a "Movement."

Priority: What new directions would your administration take?

Alexander: Our programs will be directed at the fundamental problems of the city: I believe that policemen should provide 24-

hour police protection and would encourage all policemen to live in the District of Columbia and become part of the community in which they serve.

Fired by Nixon because of his stand for the rights of minorities and women.

I was fired by Nixon for standing up for the rights of minorities and women. If elected, he will assure equal employment in government.

Mayor Washington lowered commercial tax rates benefiting moneyed interests to the tune of \$17 million, and raised the assessments on private homeowners. I believe that the people are in the best position to decide how their money should be spent.

I believe that the only purpose of government is to serve the people and make community services its top priority.



Jimmy Austin Kappa Alpha Psi

Jimmy Austin got himself together for the spring and summer at **MARCH** in Georgetown. Among his selections were his Faded Glory Studded denim suit - 50, a French gabardine wrap suit from Jupiter of Paris - 80, all cotton baseball suit with matching slax - 40, and lightweight faded lothar suit from Little Foxes - 37.50.

In Time With Trends

MARCH 
3211 M Street 333-2110
Georgetown Washington, D. C.

BLACK DYNAMICS

By Linus Hoskins

One of the main traumas that Third World, Black, oppressed, depressed, exploited, expendable, and subjugated peoples have experienced is the fact that they have always been seen and evaluated through the eyes of their oppressor (and still are). Too often and for too long Black people have succumbed to exogenous values, mores, customs to guide and civilize their modus vivendi. This phenomenon can be witnessed in our economics, societal and cultural traits, politics, and institutions. It is time that we see ourselves in terms of a new genre of economics, a communal type of economics. Communal economics is the lender-of-last resort which can rescue us Black people from the yoke of capitalism onto the stage of real Black progress cum togetherness and brotherhood. The primary function of communal economics is the control of the economy on behalf of the working class.

The time has come for Third World, developing, peoples to evaluate themselves and not to perpetuate the converse, which occurs today. We have therefore to redefine economics, economic development, and our lifestyles not in terms of Westernized standards and/or criteria, but in terms of ourselves, our conditions, our historical experiences, our goals, and our objectives. For too long people have been telling us that we are underdeveloped, developing, "peripheral," and substandard people; according to what standards we must now ask. Are we underdeveloped because "experts" say we are, with the use of technology and other extraneous rules of thumb? Or are we underdeveloped because we have been psyched into believing and accepting this second-rate and substandard form of human existence? As Dr. Frances Cress Welsing points out: the reason that the massive majority of the world's people who are of various colors (non-white) were able to be manipulated into a subordinated position was that they were unprepared psychologically, in terms of their own thought and logic processes and premises, to understand (the systemization and denigration they were going through).

It is time that we as Black people reverse this type of psychology of domination and subjugation which has been handed down and proulgated since history has been recorded. It is time that we realize who we are; what we are; where we are going; and what we are all about. Our approach to economics should be an inter-communal type so that the institutions so established would spread their tentacles to all and sundry and not to a chosen few or upper-class elites. It is time we extricate ourselves and minds from this dog-eat-dog type of economics, which only perpetuates and accelerates our downfall.

Third World peoples must rid themselves of the archaic paradigm of Westernized economic development and industrialization by invitation. It is precisely this form of industrialization/development/progress, which has the preponderance of the Third World economies so inextricable tied to their metropolises. There are and were, no escape values. But with political independence, Third World countries have gained some modicum of economic sovereignty. As Dr. Kwame Nkrumah points out: "We have for too long been the victims of foreign domination. For too long we have had no say in the management of our own affairs or in deciding our own destinies. Now times have changed and today we are the masters of our own fate."

In the United States, in this highly automated competitive and post-industrial society, the labor of the skilled and unskilled Black masses has become irrelevant. Blacks have always been victims of the exclusion principle. From the misery, sameness, and atomization of the slave plantation, Blacks of the ghettos are coming full circle to the misery, sameness, and atomization of the urban slums. Blacks are now economically irrelevant to this new society. And despite the fact that Black Americans have made significant gains during the past decade, they still lag far behind.

The deepening schism seems to be deepening still further, comparatively speaking, and Blacks have now become fossilized into a redundant lumpenproletariat. Ghettoization has become a stark consequence of this growing economic redundancy. Moreover, government regulations in recent years, have created a society economically dependent, socially stratified, and politically impotent. Blacks have been dumped in the attic of government conscience and coverage of their progress has taken the form of footnotes and asterisks. Within recent times, the New Deal and Great Society have been annihilated; severe slashes

have been made on social programs (which affect Blacks, in the limit); while major corporate tax expenditure subsidies have remained virtually untouched, and the Office of Equal Opportunity (OEO) now equals the Office Out of Office (OOO).

Because of the invisibility of Blacks, methods adopted by the government to help the poor always, ironically, end up serving those who are less in need. Laws are always geared toward effects, not causes. The situation of Blacks in the U.S. was dramatically described by President Kennedy in 1963:

The Negro baby born in America today...has about half as much chance of completing high school as a white baby born in the same place on the same day, one-third as much chance of completing college, three times as much chance of becoming unemployed, about one-seventh as much chance of earning \$10,000 a year...

In addition, a 1969 HEW study reported that "Negro men, relative to a group of white men of comparable family background, educational attainment, and occupational level, still receive much lower wages and salaries."

Blacks are always at the nadir of the socio-economic ladder. They are always holders of menial, low-paid jobs, with little or no security, and little or no room for advancement. They are always the last to be hired and the first to be fired. These policies create a pathology found in slums and ghetto areas and often manifest themselves in violent crimes, drugs, alcohol, sickness, and a maimed spirit. The ghetto today is entrenched in a petty capitalist stage of development in the midst of a modern, post industrial, technological society and it is indeed paradoxical that in poverty programs, ghetto economic development has not been taken seriously as part of a total anti-poverty strategy.

Blacks, the inhabitants of the "other America," represent a cultural of poverty and poverty, exploitation, and lop-sided development have become indigenous of this group of people. Blackness has meant the dependence upon government's bounty to stay alive (survive). In recent years, about 12 per cent of the G.N.P. has been spent on social welfare. This percentage has since been "whacked." Blacks have been deprived of their Health, Education, and Welfare (HEW) and the "three-fifths of a person" feature is being maintained and perpetuated. If a person is deprived of his health, education, and welfare, he could never be five-fifths of a person (a whole person with the "natural rights of men").

Black Americans have not yet been granted political sovereignty (the District of Columbia home-rule syndrome is prototypic of this phenomenon). They are still socially and economically horizontal. Or as President Johnson stated:

...to be black in a white society is not to stand on level ground. While the races may stand side by side, whites stand on history's mountain and blacks stand in history's hollow.

And as the introduction to the REPORT OF THE NATIONAL ADVISORY COMMISSION ON CIVIL DISORDERS observes:

What white Americans have never fully understood -- but what the Negro can never forget -- is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it (in creating pockets of misery, degradation, and atrophy).

To be sure, benign neglect has footnoted the modus vivendi of Black Americans over the past decades, while the legacy of discrimination has provided the punctuation. It is a tragedy, therefore, that so large a proportion of the American population is now gripping the edge of a chasm, perhaps too wide for many to leap across, while their fingers are being trampled upon by endogenous forces and policies.

Howard Blues

(continued from page 6)

game. My friend, well, let's not mentioned the score.

My frustration had ceased and all because I was happy. The pressure of doing my papers was no longer there. I felt that I would be able to work diligently the next two days to

complete them. I had let all the anxiety out of my system and was ready for any and all things.

Take my advice, when you feel as though you have the Howard Blues, do something out of the ordinary. You will find that as being the best remedy for your ailment. Really.

On the Matter of the Hilltop

By Sharon Jackson

When I was asked by the editor of The Hilltop Magazine, Geoffrey Simmons, to write some articles for the publication, I gladly accepted. I was told that I could expound my creative talents on anything concerning Howard. I kept repeating the word "anything"

to Geoffrey as I wanted to be sure that we both had clarity of its concept. From his response, I was certain that there was no misunderstanding. That's all I wanted to know because I knew that this would be the Opportunity of my lifetime.

So fellow students, faculty, and any other constituents, I will express to you some

significant thoughts that have been on my mind. Since The Hilltop has been a controversial subject this year, I think I will dwell on it for awhile.

Every year there is a large amount of criticism given to The Hilltop. Either the Editor is rip-pin' off money or playing favoritism towards his friends. It

(continued on page 12)

Graduate Students Ripped Off

(continued from page 7)

Graduate Student Council. During our presentation, one of the budget committee members spent the time looking out the window and the chairman spent the time writing something, presumably his homework. Few questions were asked.

The recommendations of the Budget Committee were as follows:

Dentistry -	-	-	-
Graduate revenue sharing	\$10,968	\$5000	46%
Law stipends, banquet, travel	\$13,615	\$7500	55%
Medicine handbook, note taking, travel to convention	\$12,650	\$6160	49%
Religion -	-	-	-
Social Work travel to conference	\$2392	\$2000	84%

At the March 6 G.S.A. meeting, the professional schools did not accept the Budget Committee's recommendations, but, following the recommendations of Mr. Harris of the Law School (who is the chairman of the Budget Committee) voted the following distribution of funds:

School	Allocation
Dentistry	\$7000
Graduate	\$2000
Law	\$7500
Medicine	\$7000
Religion	\$ 336
Social Work	\$2000

This allocation breaks down as follows:

Dentistry	\$17.28	\$17.24
Graduate	\$ 2.44	\$ 1.05
Law	\$17.75	\$16.20
Medicine	\$14.67	\$14.64
Religion	\$ 7.81	\$ 4.80
Social Work	\$16.06	\$12.20

It should be clear, after looking at the above figures, why we feel that the professional schools ripped us off. We consider our revenue sharing proposal to be at least as worthy as any proposal presented by the other councils. Why the Law Schools' proposal to spend \$6000 on a banquet and ball at L'Enfant Plaza should be considered by G.S.A. to be 1500% more meritorious than ours is beyond us.

4) The Graduate School is totally dissatisfied with the nature of G.S.A. We were shocked to learn that G.S.A. was to be a replay of the old student government, with the same politics, back room deals, and vicious attacks on representatives and schools. The Graduate Student Council does not conduct its business in this manner. We understand the reason for this behavior - the students who formerly were associated with undergraduate student government have now entered the professional schools. By the adoption of the new HUSA constitution undergraduates have rejected the politics of corruption, shouting, and ripping off the treasury. The problem appears to have been transferred to the G.S.A.

CC: Dr. Asa T. Spaulding, Chairman, Board of Trustees
Dr. James Cheek, President
Mr. Vincent Johns, Director of Student Activities
Mr. Larry Newell, President, H.U.S.A.
Mr. Jackie Williams, Coordinator, G.S.A.

Signed: Representatives to G.S.A.
Jon L. Mikesell
George Spence
Stanley Murphy
Marita Harper

Alternates
Thomas W. Wright, Jr.
Alfonso Rushing
Raymus Rondeno
Wavell Hodge

Officers of the Graduate Student Council
Thomas A. Wright, Jr., President
Jon L. Mikesell, Vice President
Pansy Sankies, Secretary
Clinton Thompson, Treasurer
Reynold John, Public Relations Officer

Follow-up

The officers of the Council and representatives of G.S.A. met with Dr. Anderson to discuss withdrawal. At that meeting Dr. Anderson announced that, as the Graduate School had suspected, \$9,468 indeed had been given to G.S.A. from part-time students in the Graduate School, in violation of the HUSA Constitution. Accurate figures on G.S.A.'s budget are given below.

School	Amount Contributed	G.S.A. Allocation	contrib. student	Dollars
Graduate	\$18,408	\$2,000		\$ 1.30
Medicine	\$ 4,968	\$7,000		\$16.91
Dentistry	\$ 2,964	\$7,000		\$28.34
Law	\$ 5,088	\$7,500		\$17.69
Social W.	\$ 1,896	\$2,000		\$12.66
Religion	\$ 732	\$ 336		\$ 5.51
	\$34,056	\$25,836		

Despite the Graduate School's request that the funds of G.S.A. be frozen until the issue of withdrawal could be settled, requisitions to the professional schools have gradually been released. The Graduate School was shocked to learn that G.S.A. had not even made out a requisition for its \$2000 allocation, since the professional schools assumed that the Graduate School "probably would not accept it."

The Graduate Student Council has attempted to discuss our withdrawal with G.S.A. At two meetings called by the Coordinator to discuss our withdrawal, a quorum was not present. In particular, no representatives were present from the schools of Law, Medicine (except the Coordinator), and Dentistry, the principal beneficiaries of the Ripoff. The interest of these schools in student government abruptly ended when all the money was in their pockets.

On the Matter of the Hilltop

(continued from page 11)

doesn't matter who the Editor may be, by the eyes of many he doesn't belong. As far as they are concerned, he doesn't know what he is doing.

This attitude at Howard doesn't surprise me, as it has a student body consisting mostly of Blacks and you know that "niggers are never satisfied."

I give credit to the Editor because he has to be able to deal with such criticism all year long. Not only does he receive criticism from the outside, but also on the inside. The criticism on the inside is more or less a natural thing when you have a group of people working together. If a said Editor can not deal with the pressure he faces on both ends, he will undoubtedly go insane.

True, the Editor is responsible for the paper, but people why don't you slack up on the man. After all he is human too. A lot of you who degrade an editor and his staff don't even know what it is that you are degrading. You don't have the slightest idea as to how a paper functions and all the work involved with it. In fact, the majority of you don't even know where The Hilltop office is located, but yet you can always find something wrong with it.

A lot of rhetoric and no action, that's what you are all about. Why just recently the appointment for next year's Editor was done. Jawanza McIntire was appointed for the position. He was the only student seeking the position. Where were all of you the night of the appointment? You had the same opportunity as he did for the position. I'm not suggesting that Jawanza is not qualified because I personally feel that he is very much so qualified and is deserving of his new position. I'm also not suggesting that you should have applied for the position. I'm also not suggesting that you should have applied for the position, if you know nothing about the publication of a paper. What I am saying is that you had your opportunity to come out and question the future Editor concerning the paper and his position--where were you? Please do not come down with any jive like "it didn't concern me" because you would be contradicting yourself. If it doesn't concern you, then why were you raising a whole lot of hell during the year about the Editor?

All advice that I offer to you for the upcoming year concerning The Hilltop, Editor, and his staff it keep your mouth shut. As far as I am concerned by the non participation and lack of interest that was shown at the meeting to appoint the new Editor----"you weren't concerned."

Frank Wills-Who's That?

(continued from page 6)

nothing.

"Frank Wills, the \$80-a-week security guard whose alertness led to the discovery of the Watergate break-in has hired a lawyer and is charging 'honorariums' for interviews," Walsh begins.

Walsh attacks the fact that Wills began to charge reporters and publications for interviews.

"This story started a chain of similar stories throughout the country," Evans declared. "Others read it, rewrote it, then just added their own comments."

"This statement is even a lie," he said pointing to the last paragraph that says that Wills charged a flat \$300 to a Danish reporter who turned it down because, according to the paper, "That was as much as it had cost him to come to Washington to write about Watergate."

Evans explanation was that the price was not set. "We were negotiating."

Another article Evans put in the unfavorable category, blared the headline: "Security guard opens gate to fame, fortune". The lawyer said he thought this title was unfair because it used words similar to the effect of "cashing in". It was printed in the Chicago Sun-Times, June 18, 1973, by Tom Fitzpatrick. It was a clearly vicious attack on Evans.

The article was inspired by a visit Wills and Evans made to accept a \$500 award from the Concerned African Episcopal Ministers of Greater Chicago. Wills made a speech.

The Fitzpatrick article uses such narrative as: "Attorney Evans listened attentively as Wills spoke. Then Evans turned and smiled warmly into the television cameras."

That is hardly wording for a

news story, and to make matters worse, the next paragraph continues, "Attorney Evans interrupted, still wearing his fixed, frozen smile..."

Fitzpatrick sounds like he is writing a critique of a performance. "The attorney leaned forward again and started talking. He looked like a man who had just been presented a loving cup."

He adds, "At this point, since Attorney Evans had taken over the show from his client, it was only right for him to explain his presence. 'I have been retained, He said, 'to shape up Frank's future... What we have here is the possibility of another Mark Spitz!'"

Attorney Evans seemed especially pleased at this comparison," Fitzpatrick editorializes.

It is obvious, that by this point thyarticle has turned into a commentary. It is a direct attack on Doesey Evans and his manner when appearing with wWills. It neglects, however, to comment on the validity of the award given or the accomplishment for which the gift was presented.

A good news story is not biased. It does not attack the person involved either directly or indirectly. The reporter does not editorialize. He keeps his opinions to himself.

A good editorial is not vicious. The best commentaries are those which concentrate on issues and not personalities. They may occasionally touch on the actions of specific people, but with taste.

Fitzpatrick overlooked the main issue. His conclusion proves he was more concerned with trivia:

"Frank Wills smiled as he sat there listening to his attorney's grand plans. Fame had finally found him..."

Georgetown University poll gives favorable job ratings to D.C. Mayor & Delegate

Mayor Walter Washington and Delegate Walter Fauntroy received "good to fair" marks from D.C. residents in the latest Georgetown University Poll.

Favorable ratings (excellent and good) totaled 47% for Washington; unfavorable ratings (fair and poor) for him totaled 46%. For Fauntroy favorable ratings totaled 46% and unfavorable 39%.

"Both Washington and Fauntroy are rated better among persons over 30 years old than among those under 30. But that's where the similarity ends," says Dr. Robert Hitlin, director of the Georgetown University Poll, an assistant professor of government. "Washington is rated best by Republicans and whites. Fauntroy is rated best by Democrats and blacks."

Dr. Hitlin adds that "it will be interesting to see how home rule affects these kinds of ratings. The power and visibility of the mayor will increase considerably. But this can cut two ways - the mayor will be able to accomplish more, but will also be more controversial."

Ratings of Mayor Washington were: 9% excellent; 38% good, 35% fair, 11% poor, and 6% not sure. Among Republicans, 67% gave him excellent and good ratings, while 48% of Democrats did so. 56% of whites and 43% of blacks rated him good or excellent.

Fauntroy was rated: 12% excellent; 34% good, 29% fair, 10% poor, and 15% not sure. Among Democrats 57% rated him excellent or good, while 30% of Republicans did so. 54% of blacks and 32% of whites gave him good or excellent ratings.

Poll takers also asked residents whether they recognized the names of Barbara Sizemore, superintendent of D.C. Public Schools, and Joseph

Yeldell, director of the D.C. Department of Human Resources. 35% gave Sizemore a favorable rating; 30% said they didn't recognize her name; 5% had an unfavorable opinion; and 30% were neutral.

33% gave Yeldell a favorable rating; 22% said they didn't recognize his name; 13% had an unfavorable opinion; and 32% were neutral.

In the survey, pollsters interviewed at random 933 D.C. residents, 18 years old or older, by telephone between February 23 and March 2. This sample size, says Dr. Hitlin, is designed to insure accuracy to within 2 or 3% of the survey findings.

Random telephone numbers for the sample were selected from the D.C. telephone directory. In addition, other numbers were randomly generated to be certain to include unlisted telephone numbers and newly connected numbers. Tabulation of the responses was done at the Georgetown University Computation Center.

The Georgetown University Poll is supported by the University's Graduate School, and is intended to be a quarterly poll of the political, social, and economic opinions of the District of Columbia.

The questions on job ratings of local officials were only one part of the telephone survey. In the coming weeks, other releases based on the survey will include questions on satisfaction with specific local government services, problems facing the nation, and ideology of D.C. residents. The next poll is scheduled for June.

The source for the release is: Dr. Robert Hitlin (625-4704 or 625-4941).

DEDICATION: CLASS OF 74' HOWARD UNIVERSITY

No words can ever express
The happiness and prosperity I wish you
I feel a closeness to you
Maybe because I know you well
You are entering the world
At a time when all is despair
You must show your strength
And expell your knowledge
Don't be afraid of the mistakes that will come
Just be strong enough to pick them up
And start once again
Many of you will go on
To reach a higher goal
Many of you have accomplished
All that you wish
No matter what your plans are
Fulfill them at your best
As you are leading the way
For those of us who have
Yet to follow.

April 8, 1974

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McKay and Jodson Team Up



Introducing Ludlow B. McKay and Galen Jodson, agents in the life insurance business here in Washington, specifically Equitable Life of New York. Ludlow is a graduate of Howard University and Galen graduated from Southern University. They are interested in planning for the financial future of upcoming graduates of H.U. ("As you progress, we would like to progress with you.")

Contact Mr. McKay and Mr. Jodson at 1660 L Street, N.W., Suite No. 301, Wash., D.C., or call 223-6350.



Former Bison Track Star

Mike Nixon

Mike Nixon, former Howard Track Star, shops regularly at September. Here he shows his unbelievable glove leather sport coat from Israel, 230, an all cotton plaid shirt, 26 and gabardine slax, 43.50.

in time with tradition



SEPTEMBER

1355 WISCONSIN AVE., N.W.
GEORGETOWN, D.C. 20007
333-2112-3



Gentleman's Jodhpur

1251 WISCONSIN AVE.

GEORGETOWN

N.W.



come by and see Irene



"SAN REMO" \$36

Rope wrapped crepe sole in multi color fabrics and leathers!

"EL PADRINO" \$35

Leather sole platform all new spring colors with contrast stitch.

"GLEN" \$50

Fine kidskin covered platform with rope

"FANTASIA" \$40

PVC sole, baby blue glitter upper with Hawiian print.



"BRIDGETOWN" \$28

Genuine cobra upper with walk on whitey soles!

"VERDE" \$30

Crepe wedge EZ walkers

"SAN REMO" \$54

Tassle slip on gentlemen's shoe.

The General Store Advertisement



Jeans. We've got them sizes 27-42. Flare leg and straight leg: \$6.95-\$8.95. The shirts here are American sized and American cut out of subtle and colorful Indian cotton: \$8.95-\$18.95

Say man, those button up pants are only \$5.75 and the other ones are \$7.25. Our western shirts -- of denim and cotton blends -- run \$6.95-\$9.95.



Dresses are \$4.95 and up; but not to kid you, they average around \$12-\$21. We've got a good selection of blouses and tops too.



A large selection available of deshikis (\$7-\$10), kaftans (\$15-\$20) and jullabas (\$13-\$14).

The General Store



2424 18th Street, N.W.
Washington, D. C. 20009
667-0449

Mon.-Thurs. 12 to 8; Fri. 10 to 8; Sat. 10 to 6

From the pictures, it is evident that we do not carry high style clown clothes. We try to maintain the same styles year after year. What we change is the colors and the fabrics. Further, the great majority of our garments are made from that durable, sensible, all year fabric: cotton. Cotton wears in instead of wearing out. Consequently, when you shop at the General Store, you are acquiring a wardrobe that is clean cut, that will not wear out, and that you will not tire of.